THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

4

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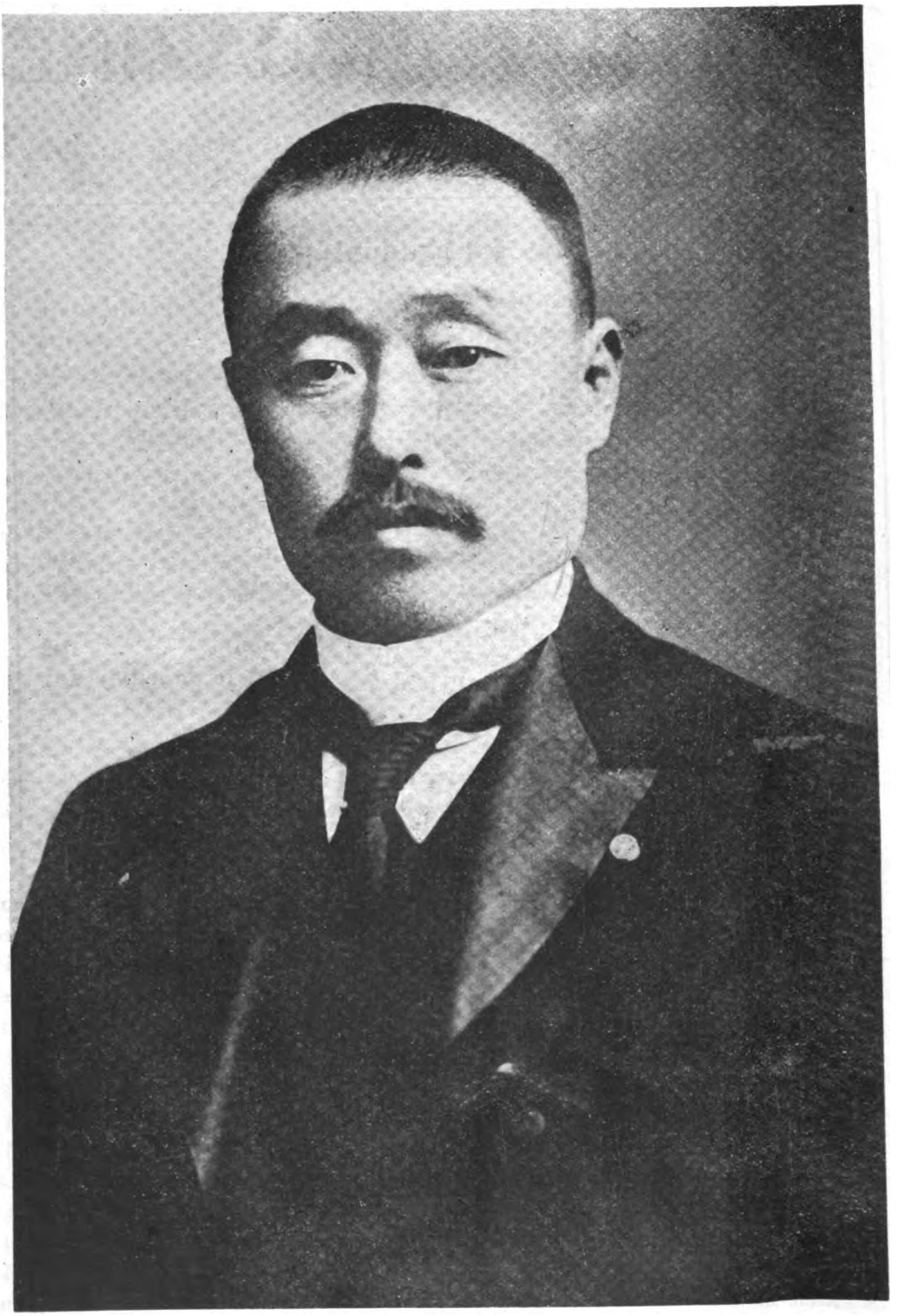

DR. MASATARO SAWAYANAGI

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THE JAPAN MAGAZINE

VOLUME TEN AUGUST, 1919 NUMBER FOUR

A SECRET PAGE OF WAR HISTORY

By S. MAKINO

IT is here proposed to reveal the secrets of an aspect of the Russo-Japanese war with which the public is not familiar, and to deal with a matter of no little importance to internationalism. The average reader in perusing the pages of the history of Japan's war with Russia would imagine that victory almost invariably attended Japanese arms, which, of course, is by no means the case. Indeed there were many crucial periods as well as moments in that great struggle in Manchuria when the fate of the either of the contesting armies hung in the balance; and in one case there was a serious defeat for the Japanese side, namely at Hanchang.

This unfortunate reverse happened in the month of January, 1905. After the capitulation of Port Arthur the Japanese forces concentered toward Mukden, and General Kuropatkin gathered his newly arrived troops, fresh from Europe, to concentrate upon the weary veterans of Japan. There was considerable difficulty in keeping the Japanese troops sufficiently supplied at such a distance from home, as transport facilities were deficient; and it was especially difficult to keep up proper communication between Port Arthur and Mukden, between which two strategic points was situated Hanchang. When the guards were hurled back at Hanchang was the most critical moment in the whole war for Japan. The reverse was due to an unexpected and ferocious attack by the Russian troops. How the Japanese managed to hide their defeat and escape to the rear of the position and finally come up to time and drive out the Russians is a story that has never before been recounted. It has remained one of the secrets of the war which many have desired to know.

A very important name in connection with the deliverance of the Japanese troops from their discomfiture is that of the veteran warrior General Yoshiteru Hishijima, then over seventy years of age. When Field Marshall Yamagata heard of the reverse he exclaimed that General Uchiyama was responsible and demanded, with tears in his eyes, how the situation was to be redeemed. Before him on large table at headquarters was the map of the campaign, whereon he scrutinized the worsted position. All round were standing numbers of staff officers struck domb by the news of the reverse. The commander of the Hanchang garrison was an old general named Uchiyama, who had only a single brigad at his service and no artillery of any power. Even the troops there were but

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raw recruits. No one wondered that they gave way before the trained troops of European Russia. In the War Office in Tokyo there were hurried consultations, and every one was busy trying to invent a way out of the predicament. For some time there was great hesitancy and no one spoke his real mind. At last the Marshall proposed that the commandant of the garrison be secret by changed and given to another officer; and the officer nominated was General Hishijima, a distinguished veteran of the wars of the Restoration.

The general selected for the arduous task of recovering the situation was a man that looked like a warrior of the old school, with samurai face and long beard, white as snow. At the summons of the Field Marshall he appeared in the War Office and faced the Staff arrayed around the big table. He was greeted in the usual war fashion and asked to do his best to save the situation at Hanchang. To the surprise of his superiors and all present he politely declined the honour on the score that an officer can do nothing without means and the garrison at Hanchang was inadequate. On seeing the determination of the Field Marshall to entrust him with so great a responsibility the old general relented and said he would undertake the task on condition that he was provided with a battery of modern artillery. This being settled, the Field Marshall summoned General Gaishi Nagaoka, vice-chief of the General Staff, and ordered that the necessary guns be provided for Hanchang and they were despatched after some difficulty.

On a snowy morning in February, 1905, the old general departed from Tokyo for Manchuria. Needless to say Shinbashi station was not crowded to see him off; it is a question whether any one outside the General Staff and himself were in the secret, except perhaps his nearest relatives. Arriving on the scene General Hishijima began to plan out a scheme for relief. He had been working on his plan of strategy all the way over and when he arrived he was ready to begin, and said that the attack must be commenced that very night, before the Russians learned of his arrival. On receiving a full report on conditions after his arrival he was disappointed to find the situation much worse than he had anticipated. All the officers were very anxious to learn his resolve, and to see what he had planned as the best way out of the difficulty. But all the old man said was: "We shall be upon the enemy to-night! Every man to his appointed station!"

The night came on. The moon was behind the clouds. The Russian artillery was well placed on an eminence commanding the conquered position and no doubt the soldiers placed behind the Russian guns were exulting in their recent victory. At midnight the Russians grew drowsy and relaxrd the usual vigilance. The Japanese forces with the silence of serpents were slowly moving forward,

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filled with that awe that is akin to faith. It is often the faith that is born under realization of a new commandership. Out of the midnight silence suddenly rang the Japanese war cry and the Russian guns calmly opened on the situation. Nothing surprised them more, however, than to find a response from the Japanese side with guns equal to their own. The Russians were so alarmed by the effect of the Japanese artillery that they began to lose courage, for they had depended on the absence of such artillery on the Japanese side. They at once concluded that immense reinforcements had come to the relief of the Japanese and decided to retire along the entire line, which only enlivened the courage of the Japanese batteries all the more, and they followed up the retreating enemy with rapid volleys from their batteries, putting the Russians to rout.

When morning broke on the field of bloodshed and smoking ruins the old white-bearded general was seen still on his charger gazing wistfully over the scene of his victory, and when his men looked up at him and saluted he responded with a smile of satisfaction. Thus the Russian attempt to break through the Japanese lines at Hanchang was prevented in the nick of time by the courage and skill of a veteran who was supposed to be on the shelf, and to this probably was due the final victory of the Japanese arms in Manchuria.

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LAND OF THE RISING SUN

By Philip Henry Dodge

'Tis evening, and my thoughts pass on,
Far with the setting sun,
With you in mind, O land I love,
Where day has just begun.

Yours are the time-carved island shores,
The green, the pine clad hill;
Above, the form of Fuji's crown
That broodeth calm and still.

Yours are the fanes of ancient time,
The church spires rising new;
The march of modern thought and form
The olden highways through.

My longing as an evening prayer
Is that you may retain
The grace of old-time heritage
As newfold ways you gain.

'Tis evening, and about me here
The night has just begun;
But in the dark I dream of you,
Land of the Rising Sun.

Honolulu

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JAPAN'S SLATE PRODUCTION

By S. OGITA

OWING to the rapid increase in the construction of buildings after occidental designs in architecture the demand for roofing slate has become correspondingly keen. During the period of the war when there was a sudden rush for the erection of new factories and offices, the demand could hardly be met, espicially as roofing material could not be imported from the west. When it was procurable abroad freight space was so high as to render expenses of importation prohibitive. The question of producing slate for roofing purposes in Japan thus became one of great interest and importance.

In Japan the more promising slate quarries are in Miyagi prefecture, especially at Gozenhama and Ishihama near the village of Megawa, with other quarries at Kineushi village in Tomé county, as well as at Okatsuhama near the village of Jugohama in Momo county. In the district of Megawa is procured not only roofing slate but slabs for electric switches and billiard tables, as well as the native inkstones. The most important of the producing companies is the Nippon Slate and Asphalt Company, but there are several firms engaged in this enterprise.

The slates turned out from these quarries are used for such purposes as roofing, pavements, stove ornaments, tables, billiard tables, sign boards, grave stones, monuments, shelves, and whetstones. Of course different qualities of slate are selected for the purposes concerned, that used for roofing being a kind of clay-slate. This kind splits easily into shingle sizes, and is yet firm and hard, taking holes easily, and it stands the weather well, not absorbing too much moisture. Of this kind of slate there appears to be an abundance at the quarries named, the colour varying from gray to quite black. In some places the outcrop of slate is so exposed that it is quarried simply by using crowbars and hoes. At other places more complex methods have to be adopted, but in most of the quarries the slate is easily exfoliated, the strata being just right. The quarrying is thus accomplished without difficulty. The slate is usually first cut into sizes of about three feet square and one inch in thickness, though the sizes are not always the same. The slabs of slate thus quarried are taken to slate works where they are cut into the required sizes, usually 6 by 9 inches, by sawing. The small pieces are then smoothed to the proper thickness. The whole process is very simple. An average worker can turn out about 500 slates a day. He is expected to saw 30 slabs and finish 250 slates in one day. The slates can be made in any size to order; but nine sizes are always on hand.

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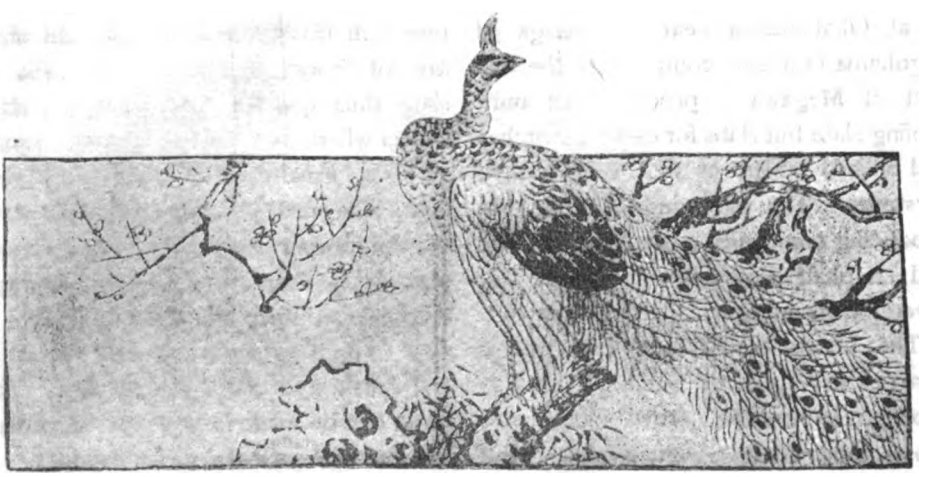
When finished the slates are packed in to bales, according to size, so many to a bale or bundle, the cost of a bundle being a little over one yen. For roofing the cost is about 4 yen per 36 square feet, that space requiring between four and five bundles of ordinary slate. According to statistics published by the Miyagi Slate Guild the output for April and May, 1919, was 61,786 bundles worth 67,964 yen; and the annual exportation of Japanese slate is now about 10,000 bundles, their destination being mostly Shanghai and Dairen. The Miyagi Slate Guild was organized for the purpose of promoting the slate business more energetically in Japan and abroad, as very little was hitherto known of the possibilities of slate production in Japan. The Guild has also done a great deal to improve methods of quarrying by introducing the newest machinery and tools.

In Japan the chief material for roofing purposes is tile, made from clay like brick. The older form of roofing, however, was straw, and even now many new buildings in the country parts atill heve thatched roofs, but wooden shingles of a very thin and flimsy kind are cheaper and often used on minor buildings, as well as corrugated iron and zinc, to say nothing of old kerosene tins. The objection to native tile roofing is that while it is not very cheap it is rather heavy, requiring a strong frame to support it. For these reasons there is a growing field for the use of slate in roofing.

The Nippon Slate and Asphalt Industrial Company was established with a capital of 500,000 yen and has an up-to-date factory for the making of all kinds of slate and slate stone for building and ornamental purposes. As the demand increases, with greater knowledge of the possibilities of improving methods of roofing in Japan, the business will show greater developments; and if the demand increases abroad Japan will be in a position to meet it also.



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ASIANISM

By DR. MASATARO SAWAYANAGI

ASIANISM, as the word suggests, is not quite the same as cosmopolitanism: it is not so broad; neither is it so narrow as nationalism. The European Peace Conference discusses such big problems as the elimination of race prejudice, and the League of Nations, but Asianism is not so ambitious as to include this. It involves principles that refer to the races of Asia only. It does not, however, conflict in any way with cosmopolitanism or any of the principles of humanity; it is only a process feeling after certain high ideals.

Nationalism is concerned mainly with the things that pertain to certain countries, and cosmopolitanism deals with what pertains to all countries, but between these two comes racialism; and true nationalism can be understood only as we understand racialism. There are various opinions as to the meaning and significance of race. The Japanese race, for instance, includes the Yamato, the Korean, the Ainu and the Formosan races, yet not all of these belong to the Yamato race. The Csecho-Slovak races which has recently become independent in accordance with the principle of race-self-determination arose in Bohemia from the Austrian people, but in numbers it is much smaller than the ordinary nation or state. Thus race may be used sometimes in a broader or narrower sense. In the same way it is quite consistent to speak of all Asiatics as a race. In the same way we speak of the European race or the African race. Though the Europeans are spoken of as a race there are many conflicting differences among them and they often make war on one another; yet they are sufficiently alike in blood, manners and customs and language to be called a race.

While the definition of race is thus left rather vague that of nationality is more clear; and any nations that can assert its independence and establish stable government is entitled to become a nation, however small. In the same way the Japanese race is marked off by its possessions and territories, and its national barriers are clearly laid down. China, too, with but small claim to unity, is yet a nation with its boundaries. Race on the other hand is different from nationality. There are sometimes many races included under one nationality, and sometimes one race covers the whole country. At times we find several minor races composing one

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large race, so that the meaning of the term race become still more difficult to define. It may perhaps be defined as a group of people who have a common history, with the same manners, customs, thought and language. Races used to be estimated on a basis of anthropology and on physiological distinctions, such as the colour of the skin, the nature of the hair. The broadest mode of classifying races is according to colour, such as yellow, black, brown or white. Racialism is based on this classification, and independently of nationalism.

In England and America individualism rises above nationalism but in Germany nationalism is paramount, all education being based on it. Yet neither England nor America are lacking in very pronounced nationalistic ideas. Such words as jingoism and chauvinism express the patriotic spirit of western nations. It means one's country right or wrong. Other countries are inferior. This represents the extreme expression of the spirit of nationalism. Before the war nations were divided by geographical lines, and races and nations faced each other across defined material boundaries; but thought has no boundary, and when thought reaches a certain degree of development it is not content to remain within prescribed borders; it goes out into all the earth. What is true in any nation thus becomes universal. In China they regard all men as brothers; and Christianity and Buddhism say that love unites all races and binds them together in a federation of the world. It does not seem to mean equality of races but unity of races, establishing one big world-nation. The practical working out of this though has led various historical characters, like Charles of Greece and Napoleon and now the Kaiser to enforce the idea. It is not the idea of a hero merely but an idea natural to mankind. Cosmopolitanism is natural of human beings, as the highest ideal toward which man can aspire. Even in nations such unity is always desired for the domestic administration.

As civilization advances cosmopolitanism takes greater hold upon the mind of man. The League of Nations is but one more example of this, and offers one of the biggest problems with which the human mind has had to deal. The same idea has been practised in a lesser way among various races and nationalities for a hundred years or more. We see it in international leagues, in the universal postal union, the Red Cross Society and the Churches to some extent. While races and nations are talking of the possibilities of the future, whether of peace or war, my mind runs toward racialism as the solution of the difficulty.

While thought may jump from one extreme to another human activity can never afford to do so. Nations cannot change from extreme nationalism to extreme cosmopolitanism at a bound: they must pass first through a period of racialism. Asia has to go through its

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time of Asianism and Europe through its period of Europeanism, and perhaps America will finish with its Americanism too. All are trying to understand and to be understood. Misunderstanding is bad for trade and for the spirit too. That it does not cost us much thought is no sign of a condition to be proud of or satisfied with. There is even misunderstanding between the races of Asia, and this should give us profound concern and regret. Japan is of kindred race with China and India, and they are further united by religious and social bonds. Is it not very strange that we are trying to curry favour with western nations that have little in common with us and ignoring our Asiatic kindred who have so much in common with us? Not that we should be averse to western nations but that we should be still more anxious to understand and know our neighbours of Asia. We cannot admire those that dispise their own relations. The attitude toward the Japanese delegates at the European Peace Conference shows how western people are disposed to regard us a merely orientals and therefore foreigners, as compared with western delegates. Even unintentionally our race isolates us. The western delegates have so much more in common with one another. Perhaps, after all, this only natural.

It is hardly necessary to say that relations are not always the most friendly; and even people of the same nationality are not always brotherly, as for example, the Japanese and the eta, the Americans and the negroes, the Russians and the Jews. Thus the freedom and equality of men, about which nations are wont to boast, does not often prevail in practice. Certainly it cannot be right for Japanese to be exclusive or rude to other oriental peoples, and imitate western nations in treatment of the Jews. While disapproving of the discrimination practised among western nations we must hasten to correct our own errors in this direction. No nation today is perfectly consistent in regard to equality of treatment among races. So long as there is undue distinction of classes there will be undue discrimination of races.

The spirit of democracy seems to be spreading over the entire world; but even in England and America, where the doctrine had birth and where it is most admired, is there any tendency to avoid extreme nationalism? This is clear from the proceedings of the Peace Conference. The delegates of each nation are busy enforcing and maintaining their interests. It is obvious that great patriotism is not the monopoly of the Japanese. Among us democracy is also raising its voice and threatening to weaken our patriotism. But if my idea of cacialism or Asianism were accepted and acted upon this untoward tendency would be corrected. Such a principle is essential to strengthen the patriotic spirit of the Japanese and to defend the security of the Empire.

Since the Meiji Restoration Japan has

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gone forward with leaps and bounds and become a great country, a marvel to the whole world, now reckoned as one of the five great Powers. Japan must now see to it that she holds this position permanently. She must not allow her success to bring contentment and ease. Strong ambition must be cherished and fostered to go on to further triumphs. Our goal must be Asianism as the most important step on our way toward cosmopolitanism. Japan is the most advanced of all the countries of Asia, and she is conscious of her responsibility toward to the rest of Asia. The peace of the Orient rests with Japan. She cannot be content to remain just as she is. Unless she is ready to pursue development still further in every branch of national activity she will not be able to realize her ideal of Asianism. Her consciousness of responsibility for this great task should unite the nation as one man in pursuit of her main object, for only thus can it be attained.

Western nations are naturally afraid of orientals. The opposition of Premier Hughes of Australia shows this. When the Kaiser invented the "yellow peril" bogey he unconsciously confessed western fear of Asia. This fear is a nightmare at the heart of western nations. If something is not done it may some day lead to a war between the East and the West; and the oriental poeple must be prepared for any such emergency. A federation of all the races of Asia will be the best way to do this: in other words, we must realize Asianism. But, as I have always said, the first step in this direction is to realize racialism.

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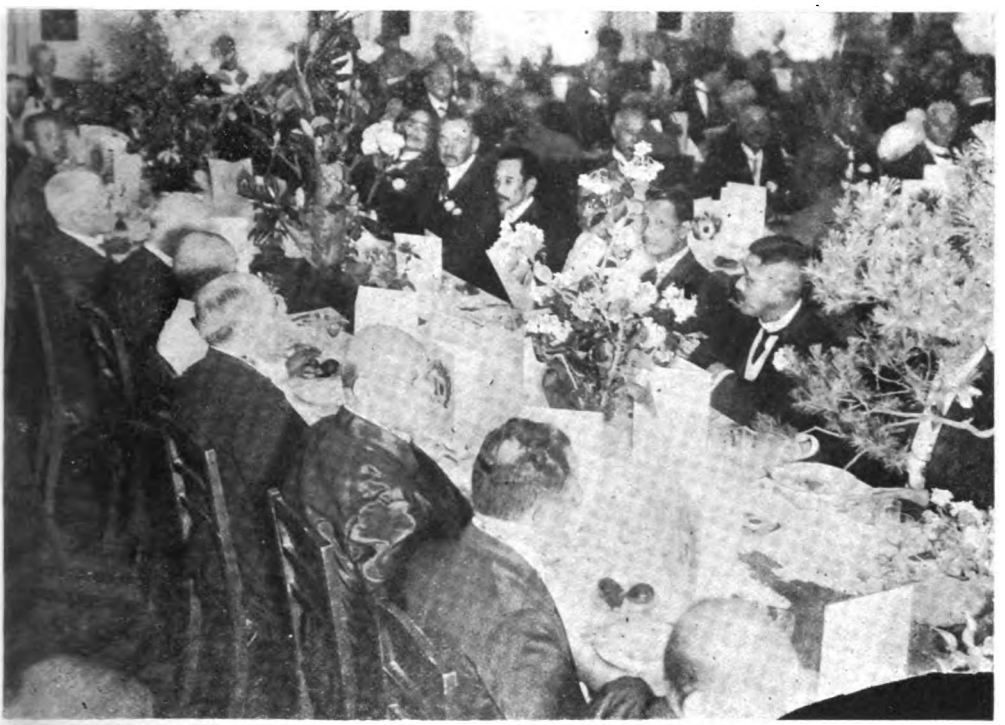
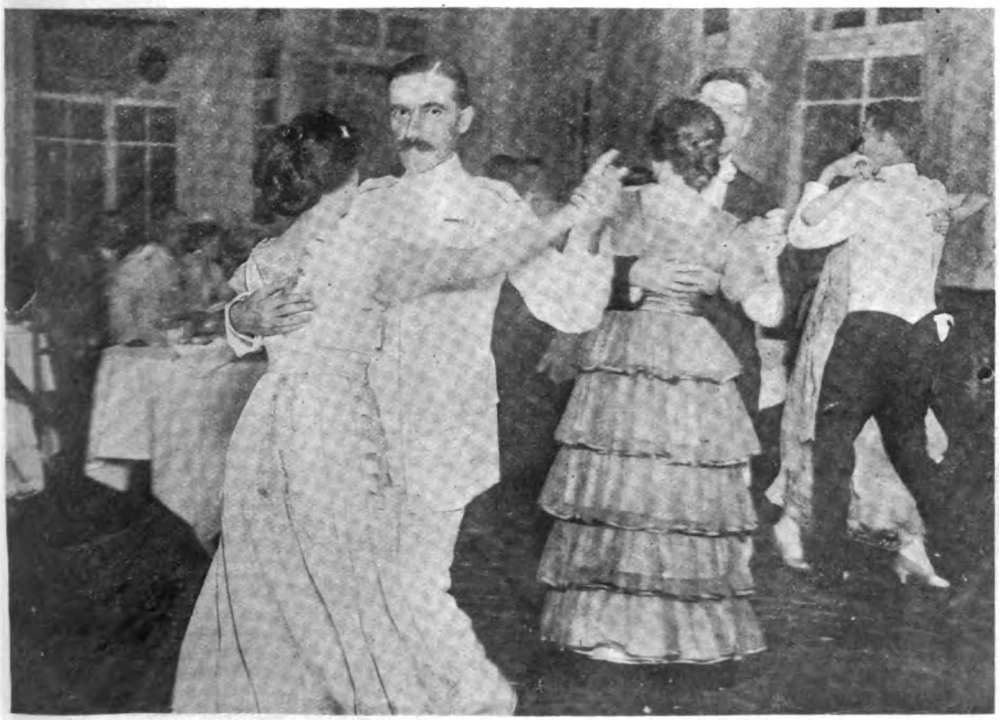


BANQUET AT THE IMPERIAL HOTEL IN HONOUR OF THE SIGNING OF THE PEACE TREATY



BALL AT THE IMPERIAL HOTEL TO CELEBRATE THE SIGNING OF PEACE

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PREMIER HARA TALKING TO HIS EXCELLENCY, THE BRITISH MINISTER, AT THE EMBASSY GARDEN PARTY

GERDEN PARTY AT THE BRITISH EMBASSY, TOKYO, IN CELEBRATION OF THE SIGNING OF THE TREATY OF PEACE

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CHINSEKI ROJIN

By T. AMANO

IN Uraga in the province of Soshu there is an old man named Yoyemon Miyai, now seventy-fine years old, who was formerly commissioner of the city guard-house. He still remembers many a tale of bygone days, and was present when Commodore Perry landed on the shores of Japan in 1853, arriving in the historic *kuro-fune*, or black ships. The old man has a kettle which he says was used by the Commodore during his stay in Japan. This tale is not concerned with Commodore Perry and his kettle, however, but with the remarkable habits of this old man. And what is the distinction that could possibly make him of interest to readers of the Japan Magazine? Nothing more than that he is the most distinguished collector of stones in Japan.

Some men take a great interest in accumulating gold and silver, and some in collecting curios wrought by the hand of man; but this aged individual has devoted the best of his days to collecting specimens of stones, of which he has now some 33,300 examples. Considering the number of stones collected it is equal to about one stone a day for a hundred years. There is something as pathetic as there is queer about the taste of which this old man is possessed. Think of him having given over sixty years to the collecting of stones! Neither time nor sickness nor age has weakened his zeal in the gathering of this kind of mineral substance.

He lives in great privacy in a modest house; but if you visit him you will be greeted on entering his gaetway by stones of every possible description. Some of them have come from as far away as Cape Town, some from various parts of China and some from almost every part of the earth. Every bit of the garden pavement, every basin on his premises, evert stone step about his place, every pebble in his garden, all have come from some important place and have some special significance. He loves to assure you that there is not a particle of stone visible around his place that has not a history. On entering the guest room one notices at once that all the ornaments are of stone, each, of course, with its own story to tell. The paper-weight lying on the table is as full of interesting history as a book. The old man will conclude by assuring the visitor that he himself is

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as tough and strong as a stone and can sit down and rest as peacefully and solidly as a stone even at the age of seventy-five.

When asked to tell something of his stones the old man took down a beautiful box of paulownia wood and, opening it, he took out some stones of eventfull history. Every one of these stones was in its own case, and some of the specimens were very beautiful, really precious stones. Some of them were of shades that no painter could rival. Among the more interesting of these specimens was one with a shape resembling the body of a baby inside, to which he has given the name, *komochi-ishi*, and he has several of this kind. There are stones the shape of a bell, and others shaped like a temple drum, called *mokugyo*. And this stone will make a sound not unlike that of a bell of the same size, if one sounds it. One of these bell stones the old man keeps on a table and uses it to call the servant.

The immense variety of stones in his possession the old man has all duly classified, mostly according to the designs on them or the shape of them. Hundreds are paired off as husbands and wives, brothers and sisters, fathers and sons, with sets called cousins, or sisters, or brothers. Naturally quite a large proportion of the selection consists of fossils, some of which have perfect forms of snakes, bamboo trees, fishes, and various forms of vegetation from the ancient world.

The strange old man loves to talk about his stones, the while sitting all surrounded by his remarkable collections, as the god of the museum, so to speak. To him each one of them has an individual significance that it could never have to any other person. As he gazes at it the stone speaks to him and tells its story over again, and he delights to hear the familiar tale. And since he has the life-tales of more than 33,000 to listen to, he can never hear their histories too often. The great English poet has said that there are sermons in stones: to which this old man would readily agree, but he is not so much concerned with the moral or religious aspect of what his stones have to tell; he likes to have them tell just their own story, stranger than fiction yet not artificially moralizing: just the simlpe truth of their history in association with man. They tell where they were born and lived and how they came to Japan and took up their abode with this old man; and they have a distinction of form and appearance that gives them the right to a place in human thought and wonder apart from their history. He insists that the stones not only have mouths that talk to him but that they have action and movement that express truth worth knowing.

"If you study the journeys and voyages of these stoneszlone," said the old man, "you will have enough of interest to keep you busy for more time

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than you can give to the subject; and yet each stone has sufficient self-respect to want all its story told, and by itself, so that there may be neither exaggeration, nor deletion from the truth. Look at that red boulder, for instance; it is fine proud fellow that has withstood more battles successfully that any of your proud warriors. This stone came to me on the beautiful beach at Sotogahama in Oshu one day. I cannot now tell you all about it. But see that one there with the red edge. It came from Vladivostock. This one and the boulder there are of the same family, though I met them in such widely different places. At any rate it is clear that the red boulders of Russia used to like to visit Japan, and how it traveled gives rise to endless thought." And so the old man went on talking about these two stones, showing from their appearance how the one had been educated and disciplined by its travels and the other was still primitive and unpolished because he had never seen anything of the world; and so the old man would have gone forever if I had not stopped him with the announcement that the limit of my stay was ended.

What most concerned me was the time and labour the old man must have devoted to this apparently rather unremunerative hobby of collecting interesting stones; and when I asked him about this, he said that at first he experienced considerable difficulty in collecting his specimens. But he had many friends and acquaintances among seamen who were kind enough to bring him any interesting stone they came across in foreign lands. His taste was very widely known and generously ministered to by a large circle of friends. Even persons quite unknown to him obviously know all about him and his ways and send him queer stones, so that he is in constant receipt of stones day by day without ever doing anything to obtain them; and they come from almost every part of the globe. Indeed, he assured me, some of the stones were obtained at the risk of the life of the friends that procured them and to these he attached special value: these, he said, were his dear stones. The stones, he said, know very well that he loves them and they return duly his affection. So concluding his remarks, which I had much hesitation to break off, the old man began to gather what he had unwrapped and to replace them most carefully in the beautiful boxes in which he preserves them. One stone he seemed to treat with undue reverance, and when he was asked if there were any special reason for this, he said that of course there was: it was the mother of all his other stones. This stone it was that gave birth to the thought that led to his deciding to make the collection now numbering over 33,000 stones, and he begged me to wait just a moment longer while he told me the history of that stone. "When I was 13 years of age", he went on, "I was sent on a message by my father to a neighbour's

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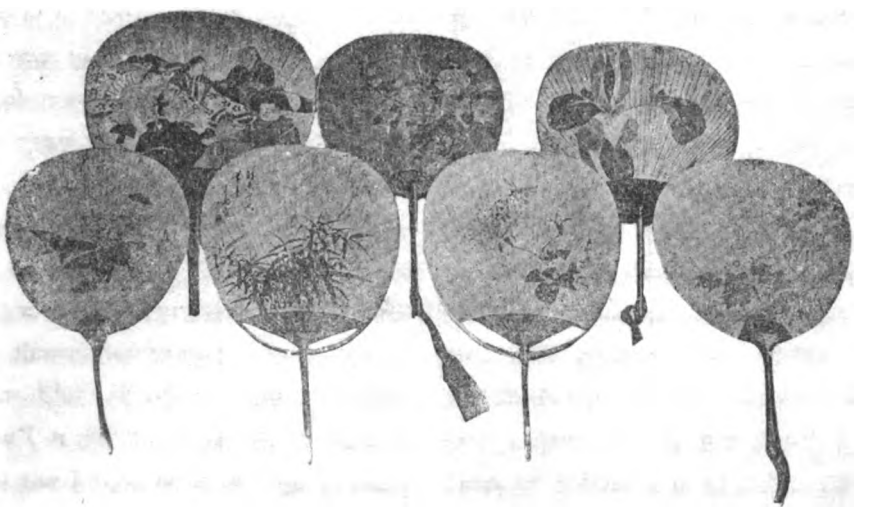
house, and on the way my toe the tripped against something, which was this stone. It was thus kicked up in front of me on the path and I picked it up and saw it had a goodly nature. Like a boy I fancied it and put it in my sleeve. On reaching home I showed it to my father who praised it and greatly pleased me. My father's praise stimulated my interest in pretty stones and I always had an eye to prettier ones. Since then I have never walked on the earth without keeping an eye out for interesting stones; and so my life has gone on with an unbroken interest in stones. Yet no stone has ever pleased me more than the first one that my dear father, now of blessed memory, first praised as the find of his youthful son, now more than sixty years ago."



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BUKÉ-SHOHATTO

By S. TODA

TO many or most people the League of Nations seems a new step in the enforcement of permanent peace. Opinions as to its utility and necessity, however, are by one means unanimous. In spite of divided counsels and various views the League has somehow come into existence. It is safe to say that when the Japanese delegates at Versailles voted for the establishment of the League of Nations they regarded it as a harmless venture which, if it could do no very much good at East could do no great harm. Perhaps their main reason for outwardly supporting it was in order not to appear opposed to the other Allies in the eyes of the world. The League doubtlees stood for a world tendency that Japan could not afford to obstruct. It was and is a mere ideal, however, which may or may not be realized in practice internationally.

In attempting to appreciate the meaning and prospects of such an organization as the League of Nations Japan has her own history to fall back upon for an interpretation and forecast. It may come as a surprise to most people to hear that Japan has had her own League. It is interesting to see how such a League came about and what was the outcome. What may be called a league for the enforecement of peace was inaugurated by the first Tokugawa shogun, Ieyasu, and sometimes called the Legacy of Ieyasu, or the Buké-shohatto, which came into force after the great and bloody battle of Sekigahara.

Ieyasu was really a great statesman, indeed a man much in advance of his time. His natural talent, wisdom and shrewdness made him the first warrior of the days of military rule. Having practically exterminated the Toyotomi family and their interests in a great battle, he assumed complete mastery of the situation and at once set about reforming the administration of the country. His first thought was how to prevent war and how thus to retain the administrative power he had assumed. It was with this object in view that Ieyasu organized the Buké-shohatto. Though this now famous document differs in form from the League of Nations Covenant its aim was quite the same. Perhaps the most important difference is that the Buké shohatto was promulgated and enforced by the *fiat* of a great warrior, while the League of Nations Covenant was laid down and imposed on the world by a council of five nations all excited by the triumph of victory. What these nations propose to enforce upon the world Ieyasu enforced on his numerous daimyo who were quite as difficult to keep in order in those belligerent days as are any of the states of Central Europe today. Ieyasu called

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no conferences and asked no permission: he simply formulated his peace plans and imposed them on the warrior clans. He deemed it the only way to save the nation from a repetition of the civil strife that had decimated the land for centuries. It was an attempt to suppress militarism and compel it to yield to peaceful reason.

When Ieyasu determined to have an end of clan strife and establish permanent peace throughout the Empire he commanded a celebrated scholar of the day, named Doshu Hayashi, to make a rough draft of what he called the Buké-shohatto. The famous document was completed on July 7, 1587. No sooner was it finished and Ieyasu had studied it and was satisfied with it, than he summoned all the daimyo to meet him at the castle of Fushimi in Yamashiro, where he read to them the document and ordered them to retire to their estates and be most careful to observe its terms. It was the age of feudalism; the whole empire was divided up into feudal estates ruled by daimyo who were practically independent princes, save that they swore fealty to the Emperor, Within his own domain the daimyo was supreme, holding the lives of his subjects in his hands. The effect of the Buké-sho-hatto on these semi-independent chieftains was practically the same as the League of Nations Covenant will be or is expected to be on the nations of the world today. No one believed more firmly than Ieyasu that war was hell, and that human slaughter was a calamity to be avoid by all means when possible. To him the peacemaker was blessed of all men and deserving to see God. Moreover, to maintain a prosperous administration peace was essential. The only happy nation was the nation free from war.

In looking over the document known as the Buké-shohatto one is struck by the fact that in it are laid down no dogmatic clauses for the regulation of inter-clan disputes, as is the case in the League of Nations document. There are only thirteen articles and they simply command the daimyo to maintain peace in their own estates and with one another. Indeed one of the articles orders the daimyo "to attend to literary accomplishments and the arts of war with all diligence;" which is very remarkable in a peace document; but the one form of study may have been expected to counteract the other. We must not be misled by the advice as to military accomplishments. In the Buké-shohatto literature means the study of Bushido and all that tends to the promotion of high morality; while military art simply means the cultivation of physical health and agility, so as to promote robustness of physique. In short, Ieyasu had the sane idea that the happiness of the people depended on adequate moral and physical education. These two accomplishments he regarded as essential to human righteousness. In this respect the Buké-shohatto was a step in advance of the League of Nations Covenant. Another condition in the Legacy of Ieyasu was that before undertaking the repair or extension of castles or fortifications the daimyo must always have the permission of the shogun. Thus all military preparations were in the hands of the shogun, just as they are now internationally placed in the power of the Supreme Council of the League of Nations. Moreover, it was stipulated in the Buké-shohatto that on discovering that a neighbour daimyo was secretly making military preparations it was at once to be reported to the Shogun, a

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condition also laid down in the League of Nations text.

Thus Ieyasu was the Wilson of Japan: he inaugurated the first League of Clans and enforced its conditions for 250 years in the persons of his successors. Will the document promulgated by President Wilson have the same duration and success?

What was the effect of the Buké-shohatto? The effect was adequate and far-reaching. It ensured peace to Japan from 1587 to the time of the Meiji Restoration in 1868, about 300 years. Not that were no attempts to disturb the peace during that long period; there were in fact many such attempts, especially by the defeated Toyotomi interests, which sought to avenge the discomfiture of their clans; but Ieyasu in his day skilfully prevented all attempts at breaking the peace, and nothing that could really be called war took place. The Amakusa rebellion was due to religious causes; and there was no battle between daimyo. The spirit of the Buké no-hatto was, generally speaking, strictly observed. To show how strictly the Covenant was guarded it may be mentioned that when Fukushima Masanori, to whom Ieyasu had given Aki and Bingo as a reward for the magnificent services he rendered in the battle of Sekigahara, later attempted to change the terms of the Buké-shohatto, as interfering with his ambition to repair the castle of Hiroshima, his estates were promptly confiscated by the Shogun and he was reduced to the position of one of the inferior daimyo. To make an example thus of one of the most powerful chieftains was a lesson the other daimyo could never forget, and they were careful to avoid all suspicion of being against the League of Peace.

The question with many in Japan now is wether the League of Nations recently inaugurated in the West will be as effectual in enforcing peace as was the Buké-shohatto of Ieyasu? The League of Clans or Daimyo instituted by Ieyasu was enforced by the supreme power of the Shogun. But who is to enforce the terms of the present League of Nations? President Wilson has inaugurated it and the five greater Powers have sanctioned it; and could President Wlison have the supreme power there is no doubt that, like Ieyasu, he would see that the League was respected. But so far there seems to be so supreme power for the enforcement of the terms of the League of Nations. The Supreme Council exists, but what are is weapons? None as yet, save what exist on paper! Furthermore, the acquiescence of the various nations of the world in the terms of the League of Nations seems rather vague so far. Take, for example, the question of limitation of armaments: it is very indefinite, while the terms enforced by the Buké-sho-hatto were plain and unalterable. None of the daimyo had the slightest chance of getting over them. Thus far the members of the League of Nations appear not to have the least idea of reducing armaments. Indeed there is no supreme control to bring about this desirable and necessary result. While the Buké-shohatto maintained peace in Japan, among 250 daimyo of warlike disposition and tradition, for 300 years, no one in Japan believes that the present League of Nations will be able to maintain peace for even 30 years. Just as the Buké-shohatto came to end with the Meiji Restoration, so the Wilson League of Nations will probably be overturned by some sudden world revolution.

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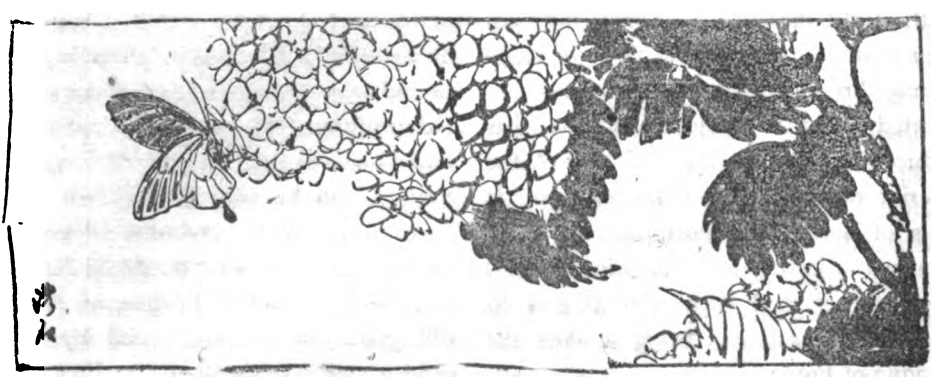
It is a grave mistake to suppose that war is invariably the disturber of human peace, or even the love of war; for in many cases peace departs simply because of new thought which is opposed by the more conservative minds. So that war is first a war of thought and finally a war of peoples. Indeed it was the encouragement given to learning by the Tokugawa shogunate that finally overthrew the shogunate and led to the opening up of Japan to universal thought and civilization. The progress of education and development of thought led the people of Japan to see that the shogunate was an anachronism, and that it was not only unnecessary but anomalous to have an authority like the shogun supervening between the Emperor and his people. It was the old democracy of Japan that overthrew the Bakufu, though so ingrained is the feudal spirit in some of our clans, that it is still very difficult to keep clan tradittons from forcing themselves between the sovereign and the people of Japan. But the progress of Constitntional Goverment, though slow, is steady and in time Japanese democracy will win. No power on earth can check the progress of human thought. If it be good thought, like that which brought about our Meiji Restoration, it is to be welcomed; but if it be subversive of civilization, like modern Bolshevism, what then? It may lead to war! Russia was happier when she was fighting with Germany than she is now under Bolshevism. There are states worse than war. What can the League of Nations do for Russia? What can it do for crooked thought anywhere? No more than the Buké-shohatto could for the progress of thought under the Bakufu! What the world wants, even more than it wants the League of Nations, is sound education: education morally, spiritually, mentally, physically sound: that is rational and human, under the supreme power of the spirit of LOVE!



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LITERATURE AND SUICIDE

By Y. KUNII

JAPAN has long been distinguished for three social features that seem remarkable to the western world: Bushido, Yamato-damashii and suicide, or the right to end one's life. To most people in western lands, and to an increasing number even in Japan, to end one's life prematurely or by one's own fiat is a sin and an evil to be deplored and condemned; but in old Japan, especially during the military régime, the resolution to die by one's own hand when duty seemed to call for it, was regarded as a virtue and to be emulated by all worthy souls. This so-called virtue was cultivated by the samurai class so sedulously as to have come in time to be one of the marks of a true two-sworded man, and was performed in the most painful way of seppuku or harakiri, disembowelment. So ingrained has become the idea through long ages of precept and example that one cannot wonder if it still obtains to some extent among the Japanese of the old school of thought. We see this in the death of the late General Count Nogi when he resolved to pass away with the late Emperor, and of his wife, the Countess, who died with her husband. Here we have an example of the real samurai of the old days, whose women were always worthy of them.

All this no doubt seems a mystery or even a crudity to many western people who have grown accustomed to associate Japan with things of beauty, like Fujisan, and plum blossoms, and cherry blossoms and fair scenes of every description. Yet suicide is a real part of Japanese life and history, as are beautiful landscapes, fair dancing girls and pretty blossoms. Japanese history tells of how when Hojo Takatoki was hopelessly beseiged in his castle by Nitta, he committed harakiri and all his men followed his example, 283 in of them. Even in the Meiji era some Japanese who killed Frenchmen at Sakai were ordered to commit seppuku and did so, the foreigners coming to behold the sight, but they proved too nervous to see it through and showed the white feather. Though the harakiri method has decreased with the number of suicides in Japan yet we have pro-

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bably more suicides than any other country in the world.

Among Japanese suicides the most frequent are among literary men. Why men of letters should find life least worth living is a question; but the fact that they are more given to brooding and sad sentiment may have something to do with it, as well as the difficulty of making a living with one's pen in Japan. In western lands also suicide is frequently the fate of literary folk. Among the more remarkable men who have committed suicide in modern times are Seimo Kwaji, Shochiro Yokoyama, Wasuke Yamazaki, Tsuneki Kurushima, who threw a bomb at Marquis Okuma, Dr. Tsuneaki Sako, Norikichi Oshikawa, Einosuké Iwamoto, a millionaire, Seri Tamano, a judge, Goichi Nakano, a governor. Most of these men killed themselves to evade responsibility for crime or to escape the disgrace of failure. These men of note are only a small number compared with the attempted suicides that were prevented in the act. The present civil governor of Tsingtau is one of them. He attempted suicide because the Foreign Office refused to heed his remonstrance against the American annexation of Hawaii in 1895.

Suicide among educated men and men of letters is supposed to be due to their highly strung nervous constitution that proves unable to endure the strain of failure or disgrace which comes on them like a sudden shock beyond their control. The death of Lady Toshu Tazawa, the distinguished novelist, by her own hand, is a notable example of literary suicide. She was a bright star in the literary firmament of her day; and yet at the very zenith of her fame she suddenly withdrew to her native town and despatched herself. To do away with one's bright and clever youth at the age of eighteen when life has the fairest prospects is an act not to be easily explained. Some think it was a case of disappointed love while others deny this and ascribe the deed to some overwhelming insult or grief. Tokoku Kitamura was another bright example of a literary man who ended his own life, leaving behind him some memorable volumes to perpetuate his name and the sorrow of his friends for his premature decease. His untimely action is attributed to a loss of interest in life. Another noted literary suicide in modern times is Bisan Kawakami whose novels had given him wide fame and popularity. The cause of his determination to end his life is a mystery. Bizan Nishi, a leading educationist and literary man, committed harakiri in 1904 just like the ancient samurai, the cause being unknown. His daughter is the wife of a leading business man in Tokyo and inherits all her father's talent and taste for literature. Misao Fujimura who threw himself over the Kegon falls was another literary suicide, being driven to despair through philosophical speculation, composing an essay on the brink of the pre-

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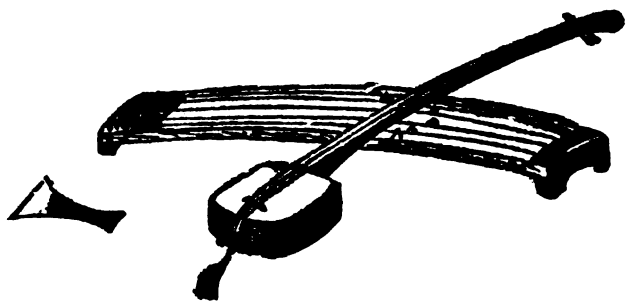
cipice giving the reasons for his rash act. His example has since been followed by many others attracted by the beauty of the Kegon falls as a means of ending the worries of existence. It soon became more fashionable to commit suicide at the falls than jump into the crater of Asama volcano, a former popular method.

Perhaps the real reason why there are so many suicides in Japan, even among the intellectual and educated classes, is that there is no religion that can afford faith to people of intelligence. The tendency of the national faiths, such a Shinto, Buddhism and Confucianism, is toward pessimism. Japan is faced with the need of something true enough to inspire her young minds with ideals, some purpose in life, something worth living for. It is indeed a sad condition when life offers so much to noble ambition, that so many of Japan's young men and women should see so little in it. The defect is due to lack of proper education and shining example in environment. The youth of Japan is out of touch with the great and worthy minds of the world. So long as great men find life worth living it can only be the opposite of great that finds it unworthy and a thing to be thrown away. This does not mean that men may not die for a great cause; but that it is always better to live for a cause than die for it. if one can. Death should always be a necessity and not a mere exhibition of despair. To die through fear of life is cowardice: it has nothing of the heroic in it. To die for the sake of others is noble and may sometimes be a duty. To throw away one's life because one has wasted it is folly pure and simple, a sign of imbecility rather than of courage.



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JAPANESE ELECTIONS

By S. FUJII

DISCUSSION is now rife as to how long the Hara cabinet will be able to continue in office. Once in a speech before some members of his party the Premier voiced some of his convictions as to political strategy. He said that the leader of a political party has to observe the same cautions as the leader of an army in a campaign. No leader fully conscious of weak points was ever yet defeated. Defeat is usually due to unexpected circumstances. No doubt the Premier is conducting his government with these points in mind. But this does not afford the public any way of ascertaining how long the Hara cabinet will last.

The Kenseikai leaders naturally think the life of the present cabinet will not be long; but we may in the case take the wish as father to the thought. The Seiyukai, which supports the Hara ministry, on the other hand takes an optimistic view of the situation. Whether the views of the Kenseikai or the Seiyukai will ultimately prove true it is now impossible to say. There is no doubt that the cabinet expects trouble, and no one can tell when a crisis may appear. It is certain that the Hara cabinet has no desire to relinquish office: it will prolong its existence as far as possible. It can thus pursue its own way until it ceases to command a majority in the Imperial Diet. Consequently the Seiyukai party is taking every means to ensure the required majority in the Diet. The General Election does not take place until 1921, and then the fate of the Hara ministry will be decided, if it lasts as long.

The first shot of the fight will be fired in September this year, when the members of the prefectural assemblies throughout the empire will be elected. The colour of the new prefectural members in politics usually indicates the trend of public opinion and suggests the political colour of the next Imperial Diet. The prefectural assemblies are supposed to have no connection with politics, as their duty is confined to local matters. But there is no doubt that every member elected to these assemblies belongs to one or another of the political parties. When the elections for membership in the prefectural assemblies take place there is great excitement to see whether the Seiyukai or the Kenseikai will carry the day. The result often influences the General Election

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very appreciably. Owing to the revision of the election law the qualifications for members of the prefectural assemblies are now much the same as those for membership of the Imperial Diet.

The number of members returned to the Imperial Diet from any prefecture depends on the population of the prefecture, but usually the number is from 5 to 10, while the number of members for the prefectural assemblies is from 25 to 40 according to population. Some of the members are elected for cities and some for districts. Those elected to the Imperial Diet are supposed to be the ablest men in their respective prefectures' those elected to the prefectural assemblies being men of somewhat less ability or prominence. The prefectural assembly is a good place for apprenticeship in preparation for the Imperial Diet, and many a member of the latter has first been a member of the former. The men most likely to find favour as candidates for membership are men of wealth, village headmen, doctors or lawyers but seldom labourers, nor even representatives of labour. The annual allowance to a member of the prefectural assemblies is 300 *yen*, while that for the Diet members is 2,000 *yen*. These positions are sought, however, more for the honour or privilege than for the pecuniary reward. In getting elected most of the members have to spend more in election expenses, than they receive in salary.

Election expenses are especially high for candidates to the Imperial Diet, some being obliged to lay out as much as 10,000 *yen*, in one compaign, while candidates for the prefectural assembly usually spend no more than 2,500 *yen*, in a city constituency. and 1,000 *yen*, in a city constituency. Most of the fund for election expenses comes out of the party treasury, however, in the case of members for the Imperial Diet, while candidates for the prefectural assembly usually have to meet these expenses from private sources, usually their own pockets. They sometimes receive assistance in the way of speeches from prominent members of their political party who come and stump the district for them. The annual session of the Imperial Diet lasts three months, but that for the prefectural assembly only one month. In either case the time of the members is not so taken up that they cannot devote some ten or eleven months of the year to their own affairs. There is, therefore, little opportunity for them to become real statesmen unless they have a special bent that way.

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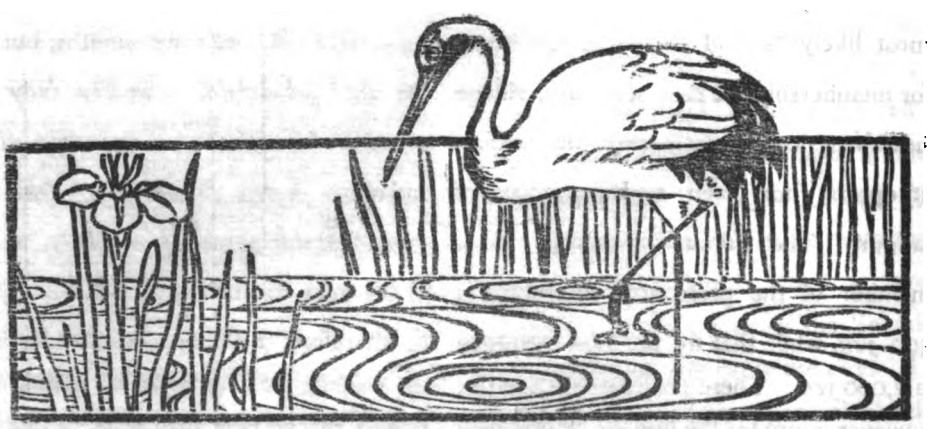
In the way of executive the prefectural assembly has a prefectural council consisting of some six or eight members who have the management of matters for the prefecture. These councillors receive about 2,000 *yen*, a year for their trouble, nominally for travelling expenses and other allowances. There is usually much competition for this honour. In this council the different political parties have to be represented, and in proportion to the strength of the party in that prefecture. The next election for prefectural assemblies will be held on the 29th of September next. Already the leaders of the different political parties are looking forward to the event with keen interest and making due preparation for it. The hopes of the party at the next General Election for the Imperial Diet will depend largely on what showing that party can make at the prefectural contest next autumn. Naturally the Hara Cabinet is very much alive the importance of the situation, and we shall see some remarkable tactics going on between the present and that eventful date.



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SANADA DAISUKE

By BANSON HIRAI

II

SECLUDED in his valley refuge on Mount Kudo young Sanada Daisuké grew to manhood after the death of his grandfather, Yukimasa, having become proficient in all the military arts, as his father desired. The father, Yukimura, having lost his beloved wife, bestowed all extra devotion on his son.

The center of the whirlpool is less swift than the circumference, and the days of the refugee family were rather quiet, as war and tumult belonged to the outside world. In their quietness the followers of the Toyotomi family were laying plans for the overthrow of the Tokugawa interests, which were gaining strength after the battle of Sekigahara. But Ieyasu and all the Tokugawa followers were in turn strengthening their position and trying to undo the Toyotomi family. There prevailed now the calm that always precedes a storm.

The Tokugawa leaders were greatly puzzled as to what had become of Sanada, one of the chief warriors of the Toyotomi side. He was supposed to be in Mount Kudo in Kishu, but what his tactics were no one could tell. It was decided that so long as Sanada lived the Tokugawa cause was in danger and the followers of Ieyasu could not rest in peace. They also knew that young Daisuké was a warrior equal to his father and no less to be feared. It was proposed to win the Sanada family over to the side of the Tokugawa by offering a castle and making him a daimyo, and if he refused then to assassinate the head of the family. As was expected Sanada only smiled when the castle was offered him with an income of over a million bushels of rice annually. So it was decided that he should be done away with by an assassin.

A prize of 50,000 bushels of rice was set on the head of Sanada, which any one might have by presenting the gruesome trophy. Several assassins undertook the job and set out for Mount Kudo. The

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followers of the Sanada family who had followed him from Uyeda, were now settled all about the valley disguised as farmers and woodcutters. Sanada expected that assassins would be sent; so he constantly warned his son Daisuké not to venture alone into the forest, lest he should meet with foul play. The lad was then only 13 years of age, but he had the body of a man, as it was well developed through strenuous military practice, under his father's instruction. The young man laughed kindly at his father's solicitude and remarked that if he found anything suspicious on his tramps he would bring it alive to his father.

As it was getting dark the father suggested that the lad kindle a light and get to his military books, while the father, clad in a bearskin coat, sat down to finish some arrows he was making. The shadows of the two men danced on the low ceiling of the room in the dim light of the torch. The two souls quietly seated in the smoke-stained room were like two jewels hid away in the earth.

It was a cold night, and as darkness settled down to blackness the wind was biting as it whiffed through the chinks. Suddenly the music of the insects in the grass outside became silent, and Sanada knew something was up. He at once remembered the advice given in his old handbook of war: "When the singing of insects ceases remember a spy is about". The father laid down his arrows and the son his book.

Assassin! That was the one thought in their minds. The boy's heart beat fast within his breast and he clenched his fist. The father, however, took up his arrow again and began to play his knife upon it. The silence of the hills was like death. The light only, in its gentle flutter, made a slight sound. Then a step was heard. Before they could do anything a man stood before them with a glittering sword lifted and an icy blade threatening to descend upon them.

"Your life is in my hand!" said a voice. "And you too, Daisuké"!

"Get out you ruffian!" shouted Yukimura, the elder, as he jumped to his feet with an iron war fan that was near him, at the same moment deftly warding off a blow of the lifted weapon and avoding other blows. Now his expert knowledge of fencing stood him in good stead. The assassin advanced upon his victim, and the boy clung to his father from behind. Suddenly the assassin stops as if paralyzed, and stumbles to the floor, the sword dropping from his hand. Yukimura had struck him so sharp a blow on

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the wrist with the iron fan that he was thus disabled in a moment. The boy jumped at the assassin and leaping on him held him down, striking him on the head with his hard fist.

"You wretch", uttered the lad, "say who has sent you to kill us!" But there was no reply. The man is urged further to confess, but remains silent. Even an assassin knows the rules of a samurai.

"My fate is come. My life is yours", said the assassin at last. Daisuké picked up the weapon that had dropped from the fellow's hand. But his father laid his hand on the arm of the lad, saying, "Put it down again. Do not be afraid!" Then turning to the fellow who was prone on the floor Yukimura said, "Do not have any anxiety, Kyubei!"

"What!" said the man. "How do you know my name?"

"I know all about you. You were asked by Asano Tajimanokami, lord of Wakayama, to come and do this dirty deed. He handed you the sword to kill us. I knew you were coming!"

"Oh, Oh, Oh," the assassin groaned and was silent.

"Well, at any rate I admire your courage in coming into the mountains here to find us. As I admire your courage I shall not kill you. Go back and tell your lord that I am not worthy to take the life of so brave a man as you, and that you are not worthy to take the life of as brave a man as I am. Tell him that if he wishes to kill Yukimura he should attempt it in the regular samurai way, and not as an assassin. Daisuke, let the man get up and give him something to eat."

"O, father, you are not going to allow the wretch to escape?"

"Yes, you must always aim high. If you want to kill a man, always aim at the leader of the gang or at the general of the army, and not waste your wind on common trash like this."

The assassin was so overcome by this experience that he would not raise himself up but remained on the floor and wept. At last he said he was really ashamed of himself, when he saw such generosity and courage. He requested that Yukimura should take him into his following and make him one of his retainers, promising that the life which Yukimura had spared would be given in defence of him at the first battle ensuing. To this request Yukimura acceded.

So Yukimura took the would-be assassin Kyubei and handed him over to Daisuké, warning the new retainer that he must take the best care of the lad, and

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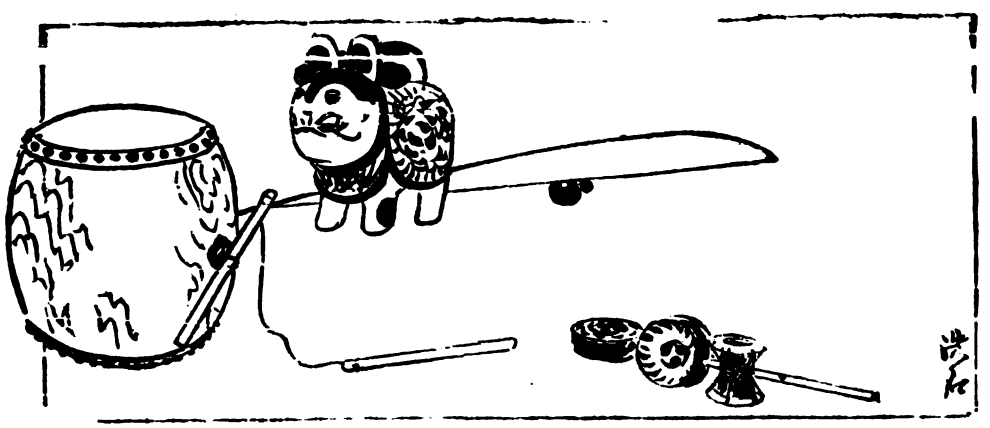
would be responsible for his safety. Saké was then brought out and they drank to one another's health and prosperity, as was the old samurai custom. Kyubei lived long and happily with his new master, and from the first proved an excellent samurai, distinguishing himself in all his undertakings.

In later years there was much war and bloodshed between the two families of Tokugawa and Toyotomi, most important among which was the seige of Osaka castle. In that great struggle there was one occassion when a young general followed by a few samurai appeared again and again and each time drove back the Tokugawa forces. So successful was this young warrior that every time his banner was seen the enemy retreated, for his banner was easily recognized with its six coins on it. Always beside the young general was a man with long red spear, the colour carried by a hero. With this the faithful samurai protected his master. Needless to say the young general was Datsuké and the samurai was Kyubei.



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KANZAKI YOGORO

By T. MONOÖ

KANZAKI Yogoro, one of the Forty-seven Ronin, was the son of a poor infantry man and from a child was noted for his filial piety. One day while his father was away the boy's mother fell sick and the lad had to become her nurse. The physician called in to see her prescribed the ashes of the funa, a kind of carp. The best place to catch such fish was in the water that filled the moat surrounding the castle. First the boy thought the quickest way to get the fish was to go to the market, but finding that he had no money he set out for the moat.

Young Yogoro arrived at the moat with his rod and line and began angling for funa. This was not a new occupation to the boy as he had often be taken there by his father to fish, and he was familiar with the most likely places to expect a bite. He sat on a stone beside the moat and cast his line. As he sat there calmly awaiting results he soon felt a pull at the hook and in a moment landed a fine big funa. Soon he had bite after bite and landed quite a number in no time. The lad was naturally in high spirits over his luck. He began to have all sorts of fine fancies and soon imagined his mother quite recovered from her illness. He almost danced with joy.

Just then Yogoro was disturbed by the arrival of another boy some years his senior, also with a fishing rod. The youth was the son of a high retainer of the clan. The young man strode up with all the airs of one feeling his superiority of rank and demanding the respect

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due to it. Yogoro duly bowed to him, according to the custom of the day, for he had been taught to order himself lowly and reverently to all his betters. The young man did not pay much attention to the son of an infantry man, but cast in his line and waited for a bite. But the fish continued to patronize the first-comer and the new arrival got nothing. This naturally irritated him and he soon began to show signs of petulance and jealousy. He gradually drew nearer to the place occupied by Yogoro and demanded why a low cub like him should assume a monopoly of the best fishing spot. As Yogoro paid no attention the young superior commenced to abuse him and insult him with rough language, finally ordering him away from the castle grounds.

Yogoro asked the intruder whether there was any law making distinctions as to who should be permitted to fish in the waters of the castle moat, and claimed that the son of a soldier had as much right there as any one else. At this the young man was nettled and seizing Yogoro's fishing rod he broke it and also broke his line and threw it away, at the same time giving Yogoro a severe kick. The latter, now amazed at this sudden turn of affairs, hardly knew what to do or say. However, he demanded of the fellow what he meant by thus insulting him. At this the young man became still more furious, and taking up Yogoro's fish basket he threw its contents back into the moat. This was too much for the son of a soldier; his blood was now up, and he thought of his sick mother. He informed the offender that the fish were for his dying mother, and that in thus throwing them away the fellow was murdering his mother. "Murder?" said the haughty fellow. "Murder is done this way," and he drew his sword slashed Yogoro across the face, leaving a nasty gash. At this Yogoro picked up his broken rod and defended himself, but he soon found that this was no use against a trained swordsman. After receiving a few more wounds Yogoro fled and ran home. His father was then at home and heard him enter the house. Going to see what had become of him he could find Yogoro nowhere; and at the same time he missed his sword from the accustomed place.

The father ran out in search of his son, and fortunately traced him to the castle moat where he found him sitting with his sword in his hand on the remains of the fellow he had slain, just preparing to commit harakiri. The father was astounded and filled with fear when he saw that

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the victim was no less than the son of a noted samurai of high position under the daimyo. He prevented Yogoro turning his hand against himself just then, however; and when he heard the lad's story he was deeply moved by his patience, courage and filial piety. After the offender fell Yogoro had severed his head from his body at stroke and now he pointed to it as the enemy of his poor sick mother, apologizing for the action as due to her. The father saw the meaning of the circumstance at a glance; but he determined that his duty was to bring Yogoro to the father of the dead youth and relate the whole story. So he bound his son as a criminal and led him away to the house of the samurai.

The episode naturally created a tremendous sensation in the town. Everybody was talking about it. The villagers were struck with awe that the son of a common soldier had dared to attack and kill the son of a high class samurai. The officials went to the spot where the young man lay headless and the ceremony of bringing home the corpse was solemn and imposing. The father of the unfortunate youth was in great grief and all his friends were indignant; but for the honour of his family he prevailed on them to be patient and do nothing reckless. Yogoro was brought in and examined and he impressed all present by his valour and manly bearing. He showed not the slightest fear of his accusers or of death. Yogoro told the whole story calmly and correctly. The father of the slain youth knew at once that his son's haughtiness and bad temper was the cause of the tragedy. But he said to the father of Yogoro that as it was a case of murder it must be handled justly and he would deal with Yogoro as he deserved. Turning to Yogoro he reminded him that one brave enough to kill another must be brave enough to die for it, and the lad assented. At the same time Yogoro reminded him of the fact that he would already performed harakiri had not his father prevented it.

Yozaemon, the father of the dead youth, went into a room and returned with beautiful bright blade. He showed it to Yogoro and praising it, asked him if he was ready to die by it. The boy, only eleven years of age, said he was. Then they bound him with straw rope and placed him in position for execution. He was still quite calm and composed. The father of the lad lay prostrated in grief, not daring to raise his head lest she should behold the awful sight of his son's decapitation. He was indeed impatient

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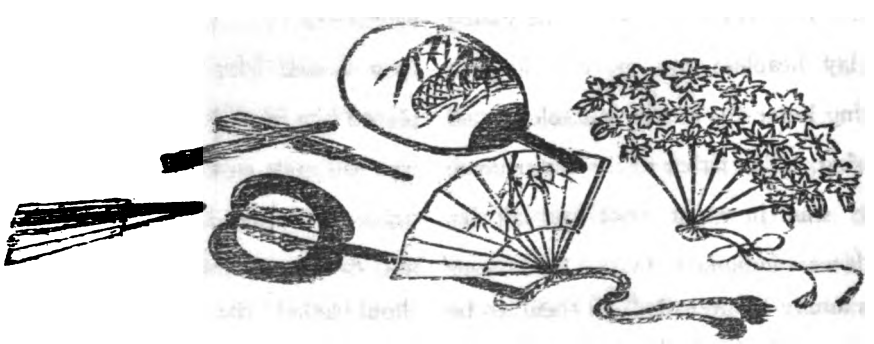
that it should soon be over. The executioner took his place and uplifted the gleaming blade. With the accustomed yell it descended. There was a great silence. The father would not venture to lift his face; he could not bear to gaze at the sight. But the head of the lad did not topple off; only the straw rope around it had been severed, and the executioner delacred that the execution had been performed and that the lad was now free, with the cutting of the ropes.

Yozaemon then addressed the father and said that the murder was avenged by the nominal execution of the offender, and the body was henceforth his. "It belongs to me now", said Yozaemon; and taking the lad by the hand he said that he had accepted him now as his own son to take the place of the one slain. Thus the lad passed into a new family and later became one of the famous Forty-seven Ronin, who gave their lives for their master.



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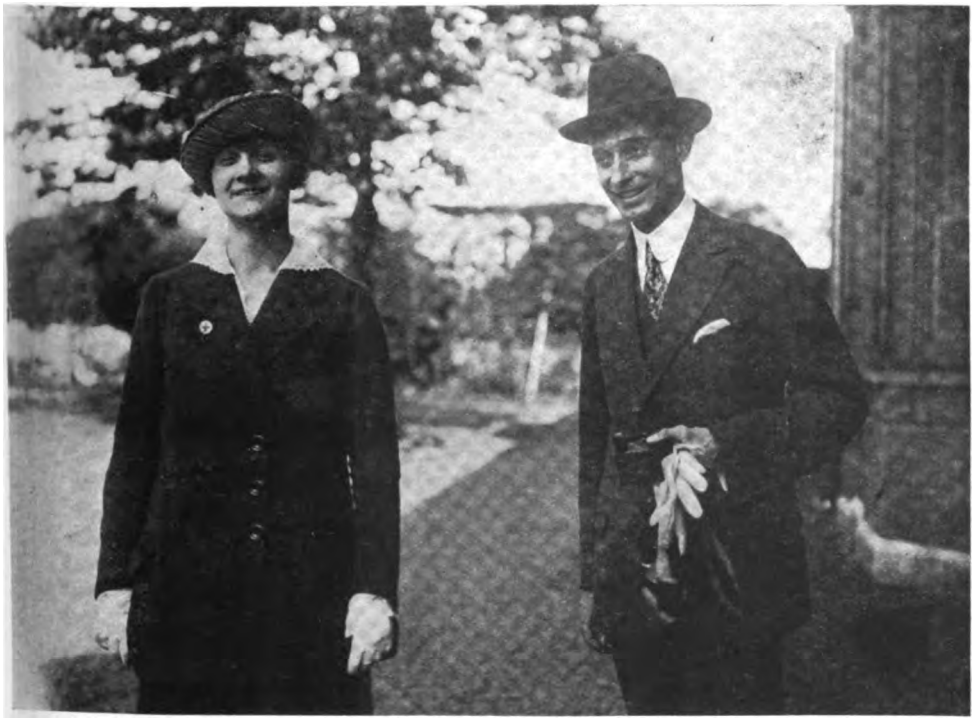

DR. FRIGERO, ITALIAN COMMERCIAL ATTACHÉ TO JAPAN, AND HIS BRIDE

MRS. MORRIS, WIFE OF THE AMERICAN AMBASSADOR, AND HER DAUGHTER, LEAVE FOR AMERICA ON FURLOUGH

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FUNERAL OF THE LATE GOVERNOR INOUYE

MAKING "SAFETY WEEK" BADGES IN TOKYO

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MONTHLY RECORD OF EVENTS

(MAY 25 to JUNE 25)

May 25.—The Ceremony for awarding prizes from the Imperial Academy was held at the Tokyo College of Fine Art on this date, when five distinguished scholars received awards.

May 27.—The Ceremony of raising the frame of the Meiji Shrine took place at Yoyogi, attened by the Premier and many other distinguished personages.

The Annual General Meeting of the Japan Red Cross Society took place at Hibiya Park in Tokyo, attended by Her Majesty the Empress.

May 28.—The Annual Meeting of the Ladies' Patriotic Association was held at Hibiya Park, honoured with the presence of Her Majesty the Empress.

May 29.—An important meeting of the Advisory Diplomatic Council considered matters relating to Japan's foreign policy.

The vernacular papers reported that His Imperial Highness the Crown Prince would visit Europe in the coming autumn.

May 30.—It was officially announced that the Japanese consulates at Kirin, Tsinan, Fuchau, Singapore and Batavia were raised to consulates-general.

June 1.—The Imperial Government announced its recognition of the republic of Finland.

June 4.—Death of Prince Tokudaiji, formerly Grand Chamberlain of the late Emperor, and brother of Marquis Saionji, now a delegate to the Peace Conference.

June 6.—Death of Dr. Enryo Inouye, a famous scholar.

June 10.—Death of Governor Inouye of Tokyo, during a banquet at the Imperial Hotel.

June 11.—The Tokyo prefectural assembly met and voted 50,000 *yen* toward the funeral expenses of the late Governor Inouye.

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June 15.—The 150th anniversary of the death of the noted painter, Harunobu, was commemorated at the Daiyen temple, Yanaka.

On this date Safety Week began in Tokyo, citizens wearing badges with green crosses in a red circles to warn the public to avoid accidents.

The gallery of a Yokohama cinema hall was precipitated into the pit killing three and wounding several.

Funeral of the late Governor Inouye at Hibiya Park.

June 20.—Mr. Hiroshi Abé was appointed to succeed the late Dr. Inouye as Governor of Tokyo. Seven German submarines surrendered to Japan arrived at Yokosuka from Malta.

June 22.—Dr. Uyeda, director of the College of Literature of the Tokyo Imperial University, was appointed president of the Jingu Kogakukan at Ise.

June 23.—The Japanese warships patrolling the coasts of Africa and the South Seas on behalf of the Allies returned to Kure.

Death of Mr. Tetsuzo Eto, leader of the Seiyukai party.

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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Japan and Shantung

There goes on a great deal of discussion in the occidental press as to why the Powers acceded to Japan's treaty with China in regard to Kiaochau. To Japan, however, there is no mystery at all about the matter. The Powers understood the situation very well and decided to abide by it. From the time that Germany took possession of the territory Japan was naturally anxious to have the intruder removed. Germany, with a base of operations opposite the coasts of Japan, was as great a menace to her defences as was Russia at Port Arthur, and Japan, when the chance came, did all in her power to get Germany out of the way, just as she did with Russia. Japan took Kiaochau from Germany on condition that China would not allow any other foreign Power to establish itself there, and she insisted on an understanding to this effect with China. But if China was unable to prevent Germany gaining possession of the territory she would likewise be unable to preclude another taking possession of it, or even to prevent its passing to Germany again. The only safe way to prevent such an eventuality was to stay there herself, as she did in Manchuria after Russia was expelled. It should not require any great amount of reasoning for the Allies to see this and to understand Japan's motive in it. It is not a move against the interests of China, nor indeed any encroachment on her sovereignty but for the protection of both Japan and China alike. As to the date when Japan will withdraw from Kiaochau, about which there is so much discussion, that depends on how soon China is prepared to guarantee the non-alienation of the place. In accordance with Japan's interpretation of the Monroe Doctrine for Asia she will be compelled to occupy any part of China that is in certain danger of falling into the possession of western Powers; and the sooner China secures her independence of occidental interference the sooner will she be free from the solicitude of Japan.

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The Mandatory System

The idea of placing the German colonies under a mandatory system is not altogether acceptable to many people in Japan. A mandatory administration may be all very well as a temporary measure for territories that show no prospect of developing into independent and self-governing countries; but in the case of semi-civilized or primitive races that reveal no sign of such development, it is futile to keep them separated from the country governing them. It looks indeed as if the mandatory system were a mere subterfuge to tide over the period necessary to decide who is ultimately to possess the German colonies. The Caroline and the Marshall islands have been placed under the mandatory administration of Japan; and Japan will do the best she can for them. But since they never can hope to become independent states what is to be their destiny if they can never be annexed to Japan? Not only so, but to govern them properly under double authority is going to be a very difficult task. Divided auhority is never successful. It was not a success in Samoa nor in Papua and it will not be likely to be more successful in the other south sea islands. With one authority in Geneva in the shape of a Supreme Council of the League of Nations, and another in Tokyo as the head of the Japanese administration of the islands, there is every room for misunderstanding, of which the natives of the islands will be only too prone to take advantage, creating endless criticism and difficulty to both Japan and the League of Nations. Japan will thus be burdened with the thankless task of governing the islands with no way of meeting the expense save from the home treasury, and with no hope of ever coming into possession of them.

Trade Unions

The decision of the Imperial Government to permit the organization of trade unions in this country will be welconed by all who have the interests of the nation at heart. In more respects than one the Japanese labour unions will be typical of the nation, since they will be obliged to keep in close touch with a special bureau created by the Government for promoting the welfare of labour. In this way all the unions will be under the constant supervision of the authorities and never allowed to get out of hand, as they would be only too likely to do in a land where labour is still without experienced leadership. Perhaps the most immediate advantage of labour unions to Japan at present will be the right to make collective agreements and to refuse service if the ageement should fail to be honoured or kept by employers. No doubt every attempt will be made to discourage strikes, as at present, but even if strikes do occur they cannot be more violent or dangerous than at present, and under an organized union ought to be less and less violent and dangerous.

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Discrimination Between Nations

There is a growing conviction in Japan that the League of Nations, so long as it permits protective tariffs and restrictions on immigration, will never be able to eliminate the causes of war. The two points named are felt to be fundamental to peace. The tendency of international economics toward ever keener competition if not rivalry, together with the determination of fhe British colonies and the United States to persist n their policy against oriental immigration loom dark on the peace horizon. An article in the *Kokumin* recently lays great stress on these points, insisting that until all nations are ready to agree to a free distribution of goods and population, international disputes and conflicts over inequality of wealth and territory will be inevitable. The League of Nations should, therefore, provide for an equable distribution of population and goods if it desires peace.

Reform in Korea

Few will agree with those who urge that a reform in the direction of civil government in Korea would be misconstrued by the rebels and malcontents as an indication of weakness on the part of the authorities and lead to further unrest and rebellion. Indeed the idea is quite absurd. On this score reform had always better be postponed when inspired by complaint lest it should lead to worse complaint. To admit that reform is necessary, as both officials and population do in Korea, and then to refuse to carry it out or to postpone it is to stand self-condemned in the eyes of the public and to weaken the nations's prestige. If it be the duty of the authorities to reform the administration in Korea the sooner it is accomplished the better. Only in this way can the Government prove its intelligence and sincerity in relation to the whole unfortunate situation in the peninsula. Enough mistakes have been made already without adding to them the biggest blunder of all by delaying reform.

Japan's Oil Wells

According to the *Petroleum Times* (Sekiyu-Jiho) explorations in development of Japan's petroleum deposits are going on apace, and always new reserves are being opened up. In Echigo the Nippon Oil Company, in order to develop new oil sand in the Nishiyama field, started two new wells this spring and struck very rich oil sand. In another new well a powerful gas volume was met at a depth of 3,420 feet in May, and other wells are also under way. The Hoden Oil Company is also developing a number of new borings, as well as erecting cable apparatus for the works already in operation. In one of the three now wells new boring gas was struck at a depth of 3,960 feet, the volume being equal to about 30,000 lbs. of coal per day. Two other new wells are below 1,800 and 2,3000 feet respect-

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ively and are expected to go below 3,000 feet. These wells are in the Hariha, Kambara, Santo and Nishiyama fields. The company's well in the Akita field struck oil at a depth of 1,230 feet with a daily outflow of some 100 *koku*. The Akita Koyu Company's well near the Michikawa which met a big gush of oil and then fell off, has revived since the obstructing sand was removed and now yields some 250 *koku* a day. The following statistics as to oil production in Japan may be interesting:

Crude oil production of Japan, excepting Formosa, in 1918, amounted to 2,147,770 *koku*, which shows a decrease of 377,195 *koku*, as compared with the same period for the year preceding. Production by prefectures is as follows: (all figures in *koku*=47,6 U. S. gals.)

Prefecture	1918	1917	Comparison	
Niigata	1,302,905	1,642,662	Dec.	339,757
Akita	835,492	874,484	„	38,992
Yamagata	247	290	„	43
Shizuoka	1,373	1,551	„	178
Nagano	181	215	„	34
Hokkaido	7,572	5,763	Inc.	1,809
Total	2,147,770	2,524,965	Dec.	377,195

Total output of refined products in Japan, excepting Formosa, in 1918, amounted to 1,762, 955 *koku*, showing a decrease of 193,385 *koku*, as compared with 1917. Particulars are as follows:

Products	1918	1917	Comparison	
Gasoline	126,011	112,359	Inc.	13,652
Kerosene	279,823	473,236	Dec.	193,413
Neutral	452,822	471,841	Inc.	34,081
Residum	422,999	626,123	Dec.	203,124
Lubricant	365,755	325,880	Inc.	39,875
Distillate	115,545	—	„	115,545
Total	1,762,955	1,956,340	Dec.	193,385

The Navy is going to instal a large fuel oil depot at Ogata, five miles south west of Kuré Naval port, estimated at yen 2,5000,000. Reclamation on the water front has been commenced already, and the totalarea of the depot will be 1,300,000 *tsubo*, together with 6,000 *tsubo* of reclaimed land, where more than a dozen large storage tanks will be erected. The entire work is expected to be completed within seven years. The Mining Bureau of the Department of Agriculture and Commerce is to commence investigation of prospective oil fields in Akita prefecture, with an estimate of *yen* 32,600. This being the dull season for the kerosene market, Higashiyama crude has declined *yen* 1.50 per koku to *yen* 23.50, while Niitsu crude is still quoted at *yen* 23.00 per koku.

War and Peace

There seems to prevail in Japan a profound conviction that peace on earth can never be assured until the principle of racial equality is formally recognized among western nations. It

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would, therefore, be well for occidental countries to note this fact, and not fail to bear it in mind in all their future relations with the Orient. There is no doubt that a large proportion of western people agree with Japan's view in this matter, and all the more is the pity that they cannot find some adequate way of defintely saying so, now that the League of Nations has finally failed to recognize it. We do not suggest that it would do very much good, for we do not desire that any should assert what they do not believe. If western people really look down on orientals as inferiors the sooner the latter know it the better. But the idea of a League of Nations at all seemed to leave no doubt in Japan's mind that the world was ready to admit so humane a proposal and to honor it by formal recognition, not for the sake of those who believe it and act upon it, but for the sake of those who, whether they believe it or not, do not honor it. Assuredly there is now an unprecedented opportunity for the Churches at their annual conventions to declare themselves and show their true colors. The missionaries have been teaching the Orient for years that racial equality and bortherhood are part of western civilization and certainly essential to Christianity. Let them now prove the truth of their allegiance to the Bible by some formal announcement on the question. At the same time Japan should not forget that equality of race must be proved by equality of appreciation of the highest moral and spiritual ideals, and if Japan, whether in Korea or at home, permits any contravention of the dictates of civilization, it is futile for her to claim equality of race. After all, when we talk of racial equality the only proper meaning of it is moral equality.

The Monroe Doctrine

American periodicals deal much with the working of the Monroe Doctrine as recognized by the League of Nations. Some hold that the only change involved in the Doctrine becoming an international agreement is one for the better, namely, that before its recognition by the League, it depended on the Unined States for enforcement, but now, having been accepted by the Powers, all parties to the League of Nations Covenant will be responsible for its enforcement. As Japan is a member of the League of Nations how is she going to enforce the Monroe Doctrine, unless in East Asia? The Monroe Doctrine, as explained in leading American periodicals, simply guarantees the inde-

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pendence and freedom of all the signatories to the Covenant of the League of Nation. The United States will be asked to see to the observance of the Monroe Doctrine on her side of the ocean, and Britain on the other side of the Atlantic, and, it should be unnecessary to say, Japan on this side of the Pacific. It is further contended in the periodicals reviewed that the Monroe Doctrine does not preclude the intervention of the United States in Mexico should disorder there call for it. In the same way, presumably, the Doctrine would not preclude Japan's intervention in China were conditionst here such as to demand that some Power should undertake the reestablishment of stable government and encourage the development of national resources. Thus the Monroe Doctrine, since coming under the auspices of the Powers, is making steady progress toward the logical meaning that Japan always understood it must assuredly have. If the spirit and purpose of the Doctrine be thus justly observed it will no doubt tend to the establishment of peace. But there is often a disposition in western countries to interpret a truth in one way for the West and another way for the East; and this is what Japan was aiming to correct in her demand for the elimination of racial discrimination. The idea that the interpretation and meaning of the Monroe Doctrine should depend on racial prejudice is too absurd for serious consideration. Henceforth it must be understood that the Monroe Doctrine is accepted by all the signatories to the League of Nations; and that it means that one country is not to interfere with the sovereignty of another; and that the enforcement of this principle is to be entrusted to America in the Western Hemisphere, to Great Britain in Europe and to Japan in the Far East.

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1. CASTING A NET ON THE SUMIDA RIVER 2. CHILDREN SAILING THEIR TOY BOATS 3. SELLING MUSICAL INSECTS IN CAGES 4. THE RIVER AT YEDOGAWA PARK 5. IN THE RAIN

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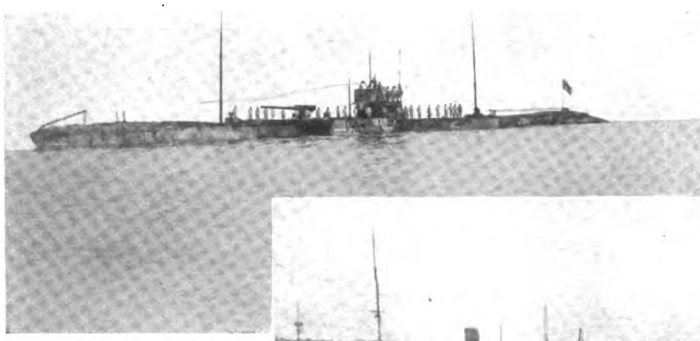

1. GERMAN SUBMARINE BROUGHT HOME BY THE IMPERIAL NAVY
2. GERMAN SUBMARINES AT YOKOSUKA NAVAL STATION
3. WELCOME HOME TO THE JAPANESE OFFICERS

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